

TABOOED AS FOODS.

THE PECULIAR CUSTOM AND BELIEF CALLED "TOTEMISM."

Almost Everything Worth Eating Has at One Time or Another Been Under the Ban—A Frequent Cause of Religious Disputes and the Display of Bad Blood.

In a recent issue of *The Evening Post* the writer notes some superstitions about bread. Not less curious and interesting is the folklore which has clustered around the various articles of food.

From the days of Adam and Eve to the present time there has been not only forbidden fruit, but forbidden meats and vegetables. For one reason or another people have been forbidden to eat only and all kinds of flesh, fish, fowl, fruits and plants. Thus, the apple, the pear, the strawberry, the quince, the bean, the onion, the leek, the asparagus, the wood pecker, the pigeon, the goose, the deer, the bear, the turtle and the eel—these, to name only a few eatables, have been avoided as if unwholesome or positively injurious to health and digestion.

As we all know, the Jews have long had a hereditary antipathy to pork. On the other hand, their flesh was highly esteemed by the ancient Greeks and Romans. This fact is revealed by the many references to pig as a dirty bit of food. At the great festival held annually in honor of Demeter, roast pig was the piece de resistance in the bill of fare, because the pig was the sacred animal of Demeter. Aristophanes, in *"The Frogs,"* makes one of the characters hint that some of the others "smell of roast pig." These people undoubtedly had been at the festival (known as the Thesmophoria) and had eaten freely of roast pig. Those who took part in another Greek mystery or festival (known as the Eleusinia) abstained from certain food, and abstained from bread.

Again, as we all know, mice are esteemed in China and in some parts of India. But the ancient Egyptians, Greeks and Jews abhorred mice and would not touch mouse meat. Rats and field mice were sacred in old Egypt, and were not to be eaten on that account. So, too, in some parts of Greece, the mouse was the sacred animal of Apollo, and mice were fed in his temples. The chosen people were forbidden to eat "the weasel, and the mouse, and the tortoise after his kind." These came under the designation of unclean animals, which were to be avoided.

But people have abstained from eating kinds of flesh which could not be called unclean. For example, the people of Thebes, as Herodotus tells us, abstained from sheep. What is the matter with mutton chops? Then, the ancient Greeks abstained from certain vegetables. Indeed the Romans sneered at those Egyptians who did not dare to eat onions, leeks or garlic. And yet the Romans themselves were superstitious about what they ate or what they should avoid eating.

In his *"Roman Questions,"* Plutarch asks, "Why do the Latins abstain strictly from the flesh of the woodpecker?" In order to answer Plutarch's question correctly it is necessary to have some idea of the peculiar custom and belief called "totemism." There is a stage of society in which people claim descent from and kinship with beasts, birds, vegetables and other objects. This object, which is a "totem," or family mark, they religiously abstain from eating. The members of the tribe are divided into clans or stocks, each of which takes the name of some animal, plant or object, as the bear, the buffalo, the woodpecker, the asparagus, and so forth. No member of the bear family would dare to eat bear meat, but he has no objection to eating buffalo steak. Even the marriage law is based on this belief, and no man whose family name is Wolf may marry a woman whose family name is also Wolf.

In a general way it may be said that almost all our food prohibitions spring from the extraordinary custom generally called totemism. Mr. Swan, who was a missionary for many years in the Congo Free State, thus describes the custom: "I was asked to ask the Yaka people why they did not eat zebra, lion, or leopard. They replied, 'Zebra—L. L. L.' 'It is a thing to which we have an antipathy,' or, better, 'It is one of the things which our fathers taught us not to eat.' So it seems the word 'bashlang' means 'the people who have an antipathy to the leopard.' The 'bashlang' means 'those who have an antipathy to the dog' and the 'bashlang' means 'those who have an antipathy to the elephant.' In other words, the members of these stocks refuse to eat their totems, the zebra, the leopard and the elephant, from which they take their names.

The survival of antipathy to certain foods was found among people as highly civilized as the Egyptians, the Greeks and the Romans. Quite a list of animals whose flesh was forbidden might be drawn up. For example, in old Egypt the sheep could not be eaten in Thebes, nor the goat in Mendes, nor the cat in Bubastis, nor the crocodile at Ombos, nor the rat, which was sacred to Isis, the sun god. However, the people of one place had no scruples about eating the forbidden food of another place, and this often led to religious disputes and bad blood.

Among the vegetables tabooed as food by the Egyptians may be mentioned the onion, the garlic and the leek. Lucian says that the inhabitants of Pelusium adored the onion. According to Pliny, the Egyptians used to swear by the leek and the onion. Juvenal jokes fun at those who thought it a sin to eat them. He exclaims, "How very religious a nation, and a blessed peace where every garden is overrun with garlic!"

The survivals of totemism among the ancient Greeks are very interesting. Families named after animals and plants were not uncommon. One Athenian gens, the Leontides, had for its ancestral plant the asparagus. We may be sure that this plant was tabooed as food to every man, woman and child of the Leontides. L. J. Vance in *New York Post*.

Growing the Rubber Plant.

Some persons start rubber plants by banking a cut about half way through a woody branch. About this kind of thing you may hear a lot. But the best way to grow a rubber plant is to cut a branch and plant it in a pot. You will hardly be successful in rooting cuttings in sand unless you can give them bottom heat. It is much more satisfactory to purchase young plants of the forest.—*Ladies Home Journal*.

This has the greatest number of penicillins—90,000; New York being second, with 89,449; Pennsylvania being third, with 89,378.

Of all classes of foreign laborers, the Germans are said to become the most dangerous operators with machinery.

COUNTRY NEWSPAPERS.

Their Value as Advertising Mediums Compared With the Big Dailies.

The value of the country newspaper as an advertising medium is proportionately much greater than that of the metropolitan newspapers, writes a correspondent of *Printers' Ink*. The country paper exercises a greater influence over its readers than does the city daily over its perusers. This is a fact that needs close consideration when relative circulations are being taken into account. The analysis of the subject is conducted in this way:

A 2,000 country circulation costs, we will say, one-tenth as much as a 20,000 city circulation. On a common sense reasoning, which is the cheaper advertising? In the country people have little to do in the way of mental recreation except reading. The local paper is their guide, philosopher and friend. It chronicles the news of the county and neighborhood. It records events that are interesting only to the community for which it is published. It prints local social gossip in which every individual member of that community is almost personally interested.

For that reason it is read word for word and line for line—not an item is overlooked—even the ads are sure of regular perusal. I believe that the percentage of country papers not thoroughly read is infinitesimally small. Thus the advertiser may be said to effectually cover the district, and may feel reasonably sure that everybody who reads the paper has read his ad.

It is a totally different thing in the city. There is little time for newspaper reading, and much of it is done on the cars on the way to and from business. The limited time makes it necessary to absorb all the news between home and office, or vice versa. City readers rapidly skim the headlines, the news captions, hastily read any article that particularly interests them, consult the market reports and throw the paper aside.

The percentage of 20,000 city readers who have time to read the ads. in their newspapers is not large. It is not the fault of the ads, the mediums or the men—they simply haven't time—that is all. It is essential that they should read the news, it is not necessary that they should read the ads. So, lack of time on the part of the city reader hurts the advertiser to a certain extent. Lack of something better to do on the part of the country reader benefits those who advertise in country papers.

From this standpoint I firmly believe that, to the general as well as local advertiser, country papers are worth, in proportion to their circulation, at least double what city papers are. There might be one or two lines of business for which the reverse would be the case, but these exceptions would only prove the rule.

SHREWD BUSINESS MEN.

How the Merchants of London, O., Brought Money to the Town.

The story of the fall and subsequent rise of the town of London, O., shows what pluck and business sagacity can accomplish in the face of apparently insurmountable difficulties. There is no patent on the process, and the ideas so successfully carried out in London point the way for similar efforts in other localities.

The trade of this place was cut off by the building up of larger cities on every side, until the radius from which any business at all could be expected grew very small, and in order to attract attention from beyond these small limits some heroic measure had to be adopted, and after several attempts at coaxing the people with bargains and paying a cent more per bushel for grain than other markets, the merchants were fast becoming discouraged at the evident falling off of custom, when some bright genius suggested the advertising of a gigantic stock sale on one certain day of each month, inviting the traders and dealers of the east to meet the farmers and breeders and buy their surplus stock.

The idea met with instant success from the start, quickly growing in proportions and importance far beyond the most sanguine expectations of the promoters, so on London sales day thousands of people flock to this little town to buy and sell, swap and dicker, and the streets are crowded with people. Much money of course changes hands, and it is surmised that the shrewd London business men who conceived and carried out so good a scheme got a goodly portion of it in exchange for commodities.

What Co-operation Can Do.

As an illustration of what a village improvement society can do the work of the Chestnut Hill society is worth consideration. This society was organized in 1884. Its territory covers the entire Twenty-second ward north of Mount Airy. It has expended about \$400,000 in the last ten years, with the result that the Chestnut Hill section contains many miles of highways that have been macadamized, the main lines being first improved and the cross sections being provided for later. Four miles of good roadbed were put down last year, and the society will do more in this direction during the coming summer than in any former year.—*Philadelphia Times*.

Tell It Out.

Don't sit down and wait for trade; Tell it the way. Get a hustle, make a show, Push your business—make her go. Don't sit down and wait for trade; Tell it the way. Tell it the way. If you've got something to sell, Tell it about. Let your neighbors see you're "dying" for "business," don't say "die" if you're anything to sell. Tell it out. Tell it out.

Folks who know you if you don't advertise. Keep things moving every day. Talk about it; that's the way. Folks who know you if you don't advertise. —*Buffalo News*.

SERGIUS STEPNIK.

THE MYSTERIOUS NIHILIST WHO WAS KILLED BY A LOCOMOTIVE.

He Carried the Secret of His Identity to His Grave—A Remarkable Man in Many Senses, His Career Was Filled With Thrilling Experiences.

Sergius Michael Dragomiroff Stepnik, linguist, ethnologist, author and nihilist, met a death as dramatic as the life he had lived. Stepnik, while more prominent as a nihilist, will probably be remembered rather as one of the three novelists whom Little Russia has given to the world. Petroff, Maslov and Stepnik all called that corner of the Russian empire their fatherland. Stepnik's whole life was shrouded in mystery, and his birthplace and name have never been authoritatively established. He is supposed to have been born in 1841 at Hadjateh, in the Ukraine mountains, and to have come from a semibarbaric family descended from the Cossacks of Little Russia. From 1859 to 1863 he was a student at Kiev, and he published several works during that time, which were prohibited by the government in 1869. In 1870 he became a professor at the University of Kiev, but was removed from his chair by the government three years later. He was exiled in 1876 on account of his criticism of the system pursued by Count Tolstoy, one of the ministers of justice, and he thereupon settled in Geneva, writing various popular works in the Little Russian dialect. He began to work hard for the establishment of equal political rights in Russia and declared himself a socialist as well as an abolitionist.

On Aug. 16, 1878, Vera Sasulitch, a young woman nihilist, assassinated General Tropoff, prefect of police in St. Petersburg. Five months later Tropoff's successor, General Mezentzoff, was stabbed in the street, but the assassin jumped into a carriage in waiting and escaped. Two other occupants of the carriage, however, were captured, and proved to be Dr. Welmer, the court physician, and his wife. Both were sent to Siberia. The suspicion has been prevalent that a man named Kachefsky was the assassin and that Kachefsky was Stepnik.

London was his refuge for many years, and there he published *Free Russia*, a newspaper devoted to the interests of anarchy. He came to the United States in December, 1890, on a lecture tour for the purpose of arousing sentiment against Russian despotism. In London he was constantly watched, and a number of attempts were made to carry him off.

Sergius Michael Dragomiroff Stepnik—his pseudonym in full—the most feared nihilist in the world, died carrying the secret of his identity to the grave. For 23 years he was one of the best known men in Europe, yet none knew him. He was the recognized leader of the nihilists, but not manager of the bomb throwing campaign. His efforts were along the line of moral persuasion and appeal to the intellect. His whole life, as we have said, was enshrouded in mystery, and none save perhaps a few, could say whether he ever passed within a few feet of the place, although he was often suspected. It is certain that in later years he looked with favor upon radical measures, and frequently spoke against them. Yet he did not disguise his sympathy for the slayer of the late czar. Stepnik means literally "The Son of the Steppes," and he admitted it to be an assumed name.

Apart from all questions of right or wrong, or of expediency, as far as related to the cause to which Stepnik had devoted his life, the personal equation of the man had much to do with his remarkable life. He was given in his "Career of a Nihilist," of 1899, the peculiar traits of those men who have thrown down their challenge to the czar. Human bravery has its heroic side, and Stepnik had shown indifference to life a thousand times, but in a manner which is special.

Sergius Stepnik, though modest to a degree, was known among his fellow revolutionists to have planned out many a method of escape for a condemned prisoner, and by his own personal prowess and sheer daring effected rescue. That great dash, that self control, that must be taken to try at least. In crowded Russian city to get to a man whose fate was sealed; Stepnik, who drove a sledge alongside, would have done his best to pluck the condemned man right out of the grip of the armed soldiers, so as to put him in his own sledge, and so driven him off. This effort, as the political prisoner Volkofsky tells us, failed, but not from any fault of Sergius Stepnik. If on this occasion an unforeseen accident prevented the accomplishment of the rescue, nevertheless the cool daring of Stepnik remains as salient as ever. Many a man and woman who lives today outside of Russia is of this world now because of the strong hand and courage of this nihilist.

In appearance he was a man not quite 5 feet in height, but his solid build and massive form, with breadth of shoulders and large, well shaped head, made him appear not so tall as he really was. His type of face was distinctly Russian, his forehead of great width and his eyes intensely black. It was a face showing will and control of power. One might speculate long on the ways of Stepnik and wonder how, with such a marked face, he was so long capable of escaping detection by means of disguises, for to change his appearance, one might fancy, required marked mobility of expression.

Stepnik spoke English, French and Italian perfectly. In conversation in English he never seemed at loss for the exact word, though he retained somewhat of a foreign accent. His voice was singularly sweet and well modulated, and his manner, never slow, was rather impassive. Thoroughly logical in describing the condition of his country, the efforts made to establish some semblance of liberty in Russia, he was not impassioned. Every argument was quietly, calmly presented. The enthusiasm for the man he kept latent.—*Philadelphia Telegraph*.

Tender Hearted.

Here is a Georgia goose story: Two gentlemen were standing on a street corner when they were approached by a man offering for sale two dressed geese. They decided to purchase, but the dealer insisted on selling the two birds to one man. Accordingly one of them bought the two and sold again to his friend.

After the transaction was completed the goose vendor was asked why he wouldn't sell the two separately. Said he: "If I did so 'burgeois,' don't say 'die' if you're anything to sell. Tell it out. Tell it out."

Folks who know you if you don't advertise. Keep things moving every day. Talk about it; that's the way. Folks who know you if you don't advertise. —*Buffalo News*.

NO DANGER IN EARTH BURIAL.

Science Proves That Disease Germs Soon Lose Vitality In the Earth.

Bacteriological science has freed the world from another boggy—to wit, the pestilential character of graveyards, says the *New York Tribune*. It has long been imagined that the places in which human bodies were literally returned "earth to earth" were veritable breeding places of disease. The germs of the maladies that had caused the death of the bodies and innumerable other germs and poisons generated by the processes of decay were supposed to permeate the soil, to rise from it in noxious exhalations, and to contaminate the streams of water that might flow near by. Great cemeteries were supposed to be a serious menace to the health of cities, and one of the strongest arguments in favor of cremation has been that thus all these evils would be entirely abolished.

Without entering into any controversy regarding the respective merits of incineration and inhumation it may be said that this old notion of graveyards was ill founded. Nature reports the results of a most careful and elaborate investigation of the subject which was recently made by Dr. Loewner. In the experiments the actual conditions attending ordinary burial were adhered to as faithfully as possible, both as regards the depth of the grave and the inclosure of the body. The duration of vitality of the various pathogenic bacteria was carefully observed, and was found to vary considerably. Thus the microbes of cholera lived only 28 days, and those of pneumonia a similar period. Typhoid bacilli, of which there has been an especial dread in connection with cemeteries, perished after 90 days of burial, and those of tuberculosis after from 90 to 120. Tetanus bacilli are supposed to live and propagate indefinitely in the soil, and indeed after 304 days they were found in a highly virulent condition, but after 361 days they could no longer be detected. The germs of anthrax alone survived a year and more and may well be reckoned the most persistent of all.

Attention was also paid to the possible spread of the germs through the adjacent soil and into streams of water. Generally speaking, they did not spread, or none of them but those of anthrax. The last named were found in the soil at some distance from the body and also in water. None of the others was to be found, not even a few inches from the infected carcass. It therefore seems safe to conclude that burial is in general a sanitary method of disposing of dead bodies, and that cemeteries are not to be regarded as centers of infection or contagion. A field in which a host of cholera patients had been interred world in a month's time became perfectly fit for use as a garden or pleasure ground. Of course, for other reasons, many people will prefer incineration. But this one oft repeated argument against cemeteries may now be altogether dismissed.

PUBLIC LIBRARIES.

Massachusetts Towns Set an Excellent Example in an Important Matter.

There are now only 24 towns in Massachusetts which do not possess a public library, and in a short time, considering the rapidity with which public libraries are now multiplied, there will probably not be a single town in the commonwealth which will lack a library of its own. Massachusetts undoubtedly has by far the best record in this respect of any state in the Union.

A library in a country town is probably a greater factor in the enlightenment and the intellectual progress of the people than a library in the city. The people of the country have fewer diversions than their contemporaries in town and can consequently give more attention to reading. There are always in every town, no matter how small it may be in population, a number of studious and thoughtful young men and women whose minds crave the nutriment that can only be supplied them by books. These young men and women are the real nobility of the nation, and from their ranks are to be recruited the intellectual and vital forces which are to mold the destinies of the next generation and shape our intellectual and moral course in the future.

This kind of young men and women would probably obtain books in some way, even if there were no public libraries in their towns. But these public libraries make the process of self enlightenment and development much easier for them. In this way they do an incalculable good, and it is to be hoped that the time will sometime come when there will be no locality in the country where good books may not be easily obtained.

Care of Street Trees.

The only street tree that will bear cutting back each year is the poplar, and it soon loses under the process all likeness to a tree and becomes a thick, scraggy bush perched on top of a pole. The maple, horse chestnut, plane and other street trees headed back are hopelessly mutilated. They never recover their natural beauty, and though sometimes the weakness of the roots or of the trunk may require a surgical operation of this kind it is unnecessary operation is a proof that ignorance and folly have led their way and wrought a deed of destruction.—*Philadelphia Press*.

Booming in the Land of Sunshine.

City building in the south has assumed such proportions that even those who have witnessed and participated in the marvelous development of the west look on in wonder. People are being moved in masses from their old homes to find more favored ones in the land of sunshine and plenty. They are given a warm welcome and a helping hand, and writing to their old homes, their relatives, friends and neighbors, they awaken in those they left a desire to share with them the bonities of the land of sunshine and plenty.—*Augusta (Ga.) Chronicle*.

RAILWAY STATIONS.

PROMINENT FACTORS IN DEVELOPING TOWNS.

Value of Making a Favorable First Impression—Basis For the Stranger's Opinion of a Community—Lack of Public Pride Indicates Dearth of Enterprise.

One of the first methods a community has of expressing its determination to reach out for self improvement is in the interest it takes in the condition of the public park, be it large or small. The public park is the central point from which every form of public and private improvement affecting property usually radiates. If the public park is neglected and has run to weeds, there is scarcely any need to look elsewhere for proof of the absence of community pride of existence. Decadence, lack of private enterprise, absence of nearly everything that goes toward making a community comfortable and healthful, are noticeable on every hand. Property values in such a community are necessarily low. Taxation is burdensome. Progress is slow. Prosperity is lessened, and the outlook all along the line is discouraging. Such a place is shunned by newcomers to the state. There is no increase of population or of wealth. The community is retrograding instead of progressing.

In all the smaller towns and cities and villages the railroad station acts a much larger figure in the general property of the place than most people, at first thought, are willing to admit. It is a great factor nevertheless in a community's development. The railroad station is the first evidence that the stranger from abroad has of the presence of the town, village or city which it serves. There he gets his first impressions of the community. If the railroad depot is handsome and its grounds are well kept, laid out in flower beds and shrubbery, the first impression which the visitor receives of that community is a favorable one, and it sticks through all his subsequent experiences with it. "Unfortunately," remarked a railroad president the other day, in speaking of railroad stations, "our railroads enter the back door of every city, as it were, and the environments of the station are naturally not pleasant."

In many respects that is true, but it is likewise true that every railroad company has the power, if it be so disposed to exercise it, to make these "back door entrances" to towns and cities much more attractive to the eye than even that which might now be designated the "front entrance." In Great Britain, and the continent of Europe this is something that railroad companies understand and appreciate, and they have adopted a system which might be copied profitably by American railroad companies—namely, to offer prizes to station masters for the best improved and best kept station grounds on their respective lines.

This policy has resulted in the station masters of those countries developing beautiful flower gardens and productive vegetable patches and orchards out of a waste land alongside the railroad tracks adjacent to every station. This transformation cannot be accomplished at every station for various reasons, but neatness and order are everywhere possible, and a due regard for the comfort and convenience of travelers should always be observed. A small reward from the railroad company would serve as a wonderful stimulant and produce some marvelous results without the expenditure of a dollar additional in the ornamentation of the common wooden structure now erected for the transaction of local railroad business.

An ordinary station, totally unattractive in itself, may be made beautiful through the improvement of the waste ground on either side of the railroad at its approaches.

In some parts of the country such a pressure of public opinion has been brought to bear on the railroad companies that they have been forced to put up attractive structures for stations. Competition between railroads has sometimes been the active agent. In some places the people of the community which is served by the station have taxed themselves for the erection of a handsome station, one that would impress the visiting stranger that they were a go-ahead, enterprising, progressive and thrifty people. The railroad company that helps a community by making its station and the station grounds attractive and an ornament to the town helps itself quite as much as it helps the town, for the prosperity of the one finally leads to the financial profit of the other.

Wasteful Boom Efforts.

While there is no questioning the great opportunities for development in the southern country, and while no one will deny that this region offers inducement for capitalists to invest on a perfectly safe basis, it also furnishes illustrations of the most reckless expenditure and most wasteful efforts to build "boom" towns.

It is and has at the same time situated to note the present condition of the wrecks of such towns. In one instance a bank capitalized at \$250,000, with a handsome interior, is now used as a scrub. A farmer is now growing corn on the lawn of a \$200,000 hotel, which now rents for \$10 a year, insurance and taxes.—*American Manufacturer*.

Superior and Duluth.

Fifteen years ago the combined population of Superior and Duluth was less than 4,000. Ten years ago Superior's commerce was less than \$800,000 a year. In 1905 it was \$65,000,000. Five years ago Superior hadn't a floor mill. Now it is the second flour milling point in the world. We can't get everything at once. It takes time to move capital.

Value of Advertising.

You never know how many people want your wares until you commence to advertise them.—*Printers' Ink*.

DELINQUENT TAX SALE.

Names of Owners and Description of Location of Property.

FOR THE YEAR 1905.

Miller, W. A. Original Eddy, lot 9, blk. 1, Original Eddy, lot 10, blk. 1, Taxes 1905, 10.00	10.00
Wilson, J. L. Avenue A, Eddy, lot 1, blk. 1, Taxes 1905, 10.00, 10.00, 10.00	30.00
Ellis and Fenner, N. W. C. W. C. lot 34, tp. 22, range 37, Original Eddy, lot 1, blk. 1, Taxes 1905, 10.00, 10.00, 10.00	30.00
Pho. William, Original Eddy, lot 6, blk. 1, Taxes 1905, 10.00, 10.00, 10.00	30.00
Powers, Add. lot 1, blk. 1, Taxes 1905, 10.00, 10.00, 10.00	30.00
French, J. W. C. W. C. lot 34, tp. 22, range 37, Taxes 1905, 10.00, 10.00, 10.00	30.00
Miller, Geo. H. Stevens, Add. Eddy, lot 1, blk. 1, Taxes 1905, 10.00, 10.00, 10.00	30.00
Miller, W. A. Avenue A, Eddy, lot 1, blk. 1, Taxes 1905, 10.00, 10.00, 10.00	30.00
Green's Highland, Add. Eddy, lot 1, blk. 1, Taxes 1905, 10.00, 10.00, 10.00	30.00
Whereas, the real estate above described was subject to taxation for the years 1903, 1904 and 1905, and when the same was sold, the same had not been paid according to law, now hereby notice is hereby given that the undersigned sheriff and ex-officio collector of the county of Eddy, in the territory of New Mexico, will, on the first Monday in June, 1906, at the front door of the court house, at 10 o'clock, beginning at the hour of 10 o'clock in the forenoon, offer for sale separately the tracts of real estate herein above described, situated in Eddy county, New Mexico, to which the taxes, interest and costs are due and unpaid for the years 1903, 1904 and 1905, to the highest bidder for cash, and the person who shall pay the amount of tax, interest and cost due on any parcel or parcels of real estate for the smallest undivided portion thereof shall be entitled to purchase the same, and shall be the purchaser. A certificate of purchase will be issued by me to the purchaser or purchasers of any or more of the above tract or tracts as the law directs. JAMES D. WALKER, Sheriff and ex-officio Collector of Eddy County, N. M.	

Treasurer's Statement.

Statement of receipts and disbursement of funds by treasurer for the year 1905	
Rec'd acct. Eddy school district, 1905	207.51
Disbursed	
Rec'd on hand to credit of Eddy school district	241.95
Disbursed	
Rec'd on hand to credit of Otis school district	80.04
Disbursed	
Rec'd on hand to credit school district No. 1 and 4	26.94
Disbursed	
Rec'd on hand to credit school district No. 2 and 4	76.90
Disbursed	
Rec'd on hand to credit school district No. 5	110.25
Disbursed	
Rec'd on hand to credit school district No. 6	89.13
Disbursed	
Rec'd on hand to credit school district No. 7	107.52
Disbursed	
Rec'd on hand to credit school district No. 8	81.40
Disbursed	
Rec'd on hand to credit school district No. 9	6.77
Disbursed	
Rec'd on hand to credit school district No. 10	100.01
Disbursed	
Rec'd on hand to credit school district No. 11	114.97
Disbursed	
Rec'd on hand to credit school district No. 12	189.84
Disbursed	
Rec'd on hand to credit school district No. 13	5.76
Disbursed	
Rec'd on hand to credit school district No. 14	15.19
Disbursed	
Rec'd on hand to credit school district No. 15	6.15
Disbursed	
Rec'd on hand to credit school district No. 16	8.97
Disbursed	
Rec'd on hand to credit school district No. 17	11.80
Disbursed	
Rec'd on hand to credit school district No. 18	107.10
Disbursed	
Rec'd on hand to credit school district No. 19	100.00
Disbursed	
Rec'd on hand to credit school district No. 20	100.00
Disbursed	
Rec'd on hand to credit school district No. 21	100.00
Disbursed	
Rec'd on hand to credit school district No. 22	100.00
Disbursed	
Rec'd on hand to credit school district No. 23	100.00
Disbursed	
Rec'd on hand to credit school district No. 24	100.00
Disbursed	
Rec'd on hand to credit school district No. 25	100.00
Disbursed	
Rec'd on hand to credit school district No. 26	100.00
Disbursed	
Rec'd on hand to credit school district No. 27	100.00
Disbursed	
Rec'd on hand to credit school district No. 28	100.00
Disbursed	
Rec'd on hand to credit school district No. 29	100.00
Disbursed	
Rec'd on hand to credit school district No. 30	100.00
Disbursed	
Rec'd on hand to credit school district No. 31	100.00
Disbursed	
Rec'd on hand to credit school district No. 32	100.00
Disbursed	
Rec'd on hand to credit school district No. 33	100.00
Disbursed	